

# ATMA BODHA



### Verse 1

तपोभिः क्षीणपापानां शान्तानां वीतरागिणाम् ।  
मुमुक्षूणामपेक्ष्योऽयमात्मबोधो विधीयते ॥ १ ॥

tapobhih ksinapapanam santanam vitaraginam,  
mumuksunamapeksyo'yamatmabodho vidhiyate II 1 II

I am composing this 'Atmabodha', the treatise on the Self-knowledge, for those who have purified themselves by austerities, who are peaceful in heart, who are free from cravings and are desirous of Liberation.

### Verse 2

बोधोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैकसाधनम् ।  
पाकस्य वह्निवज्ज्ञानं विना मोक्षो न सिध्यति ॥ २ ॥

bodho'nyasadhanebhyo hi saksanmoksaisadhanam,  
pakasya vahnivajjnanam vina mokso na sidhyati II 2 II

Just as the fire is the direct cause for cooking, knowledge is the direct means of Liberation. Compared to all other forms of discipline, knowledge of the Self is the only direct means of Liberation.

### Verse 3

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।  
विद्याविद्यां निहन्त्येव तेजस्तिमिरसङ्घवत् ॥ ३ ॥

avirodhitaya karma navidyam vinivartayet,  
vidyavidyam nihantyeva tejastimirasanghavat II 3 II

Action cannot destroy ignorance, as it is not opposed to ignorance. Knowledge does verily destroy ignorance just as light destroys deep darkness.

#### Verse 4

परिच्छन्न इवाज्ञानात्तन्नाशे सति केवलः ।  
स्वयं प्रकाशते ह्यात्मा मेघापायेऽशुमानिव ॥ ४ ॥

paricchinna ivajnanattannase sati kevalah,  
svayam prakasate hyatma meghapayem'sumaniva ॥ 4 ॥

The Self appears to be finite because of ignorance. When ignorance is destroyed, It is recognised to be infinite, absolute. The Self reveals Itself by Itself - like the sun when the clouds pass away.

#### Verse 5

अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् ।  
कृत्वा ज्ञानं स्वयं नश्येज्जलं कतकरेणुवत् ॥ ५ ॥

ajnanakalusam jivam jnanabhyasadvinirmalam,  
krtva jnanam svayam nasyejjalam katakarenuvat ॥ 5 ॥

Constant practice of Self-knowledge purifies the egocentric self which is defiled by ignorance and having bestowed Self-knowledge, it itself disappears, just as the powder of the 'Katakana-nut' settles down after it has cleaned the muddy water.

#### Verse 6

संसारः स्वप्नतुल्यो हि रागद्वेषादिसङ्कुलः ।  
स्वकाले सत्यवद्भाति प्रबोधे सत्यसद्भवेत् ॥ ६ ॥

samsarah svapnatulyo hi ragadvesadisankulah,  
svakale satyavadbhati prabodhe satyasadbhavet ॥ 6 ॥

The world which is full of attachments, aversions and so on is like a dream. It appears to be real as long as the dream continues but becomes unreal when one wakes up - when true wisdom dawns.

### Verse 7

तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा ।  
यावन्न ज्ञायते ब्रह्म सर्वाधिष्ठानमद्वयम् ॥ ७ ॥

tavatsatyam jagadbhati suktikarajatam yatha,  
yavanna jnayate brahma sarvadhistanamadvyam II 7 II

The world appears to be real, so long as Brahman, the non-dual substratum of the entire creation, is not realised. It is like the illusion of silver in the mother-of-pearl.

### Verse 8

उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।  
सर्गस्थितिलयान् यान्ति बुद्बुदानीव वारिणि ॥ ८ ॥

upadane'khiladhare jaganti paramesvare,  
sargasthitilayanyanti budbudaniva varini II 8 II

Like bubbles in the water, the worlds rise, exist and dissolve in the supreme Self, which is material cause and the support of everything.

### Verse 9

सच्चिदात्मन्यनुस्यूते नित्ये विष्णौ प्रकल्पिताः ।  
व्यक्तयो विविधाः सर्वा हाटके कटकादिवत् ॥ ९ ॥

saccidatmanyanyusyute nitye visnau prakalpita,  
vyaktayo vividhah sarva hatake katakadivat II 9 II

The entire world of things and beings is only a mental projection upon the substratum which is the eternal all-pervading Vishnu, whose nature is Existence-Consciousness; just as, all the different ornaments are made out of the same gold.

### Verse 10

यथाकाशो हृषीकेशो नानोपाधिगतो विभुः ।  
तद्भेदाद्भिन्नवद्भाति तन्नाशे केवलो भवेत् ॥ १० ॥

yathakaso hrsikeso nanopadhigato vibhuh,  
tadbhedadbhinnavadbhati tannase kevalo bhavet II 10 II

The all-pervading space appears to be diverse on account of its association with various conditionings (Upadhis) which are different from each other. However, upon the destruction of these limiting adjuncts the space becomes one. So also, the omnipresent Truth appears to be diverse on account of Its association with various upadhis and becomes one on the destruction of these upadhis.

### Verse 11

नानोपाधिवशादेव जातिवर्णाश्रमादयः ।  
आत्मन्यारोपितास्तोये रसवर्णादि भेदवत् ॥ ११ ॥

nanopadhivasadeva jativarnasramadayah,  
atmanyaropitastoye rasavarnadibhedavat II 11 II

Because of its association with different conditionings (Upadhis), the idea of caste, colour, position and so on, are superimposed upon the Atman, just as flavour, colour, and so on are superimposed on water.

### Verse 12

पंचीकृतमहाभूतसंभवं कर्मसंचितम् ।  
शरीरं सुखदुःखानां भोगायतनमुच्यते ॥ १२ ॥

pancikrtamahabhutasambhavam karmasancitam,  
sariram sukhaduhkhanam bhogayatanamucyate II 12 II

Determined for each individual by his own past actions and made of the five elements - that have gone through the process of fivefold self division and mutual combination (Pancikarana) - is born the gross body, the medium through which pleasure and pain are experienced - the tenement of experience.

### Verse 13

पंचप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् ।  
अपंचीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम् ॥ १३ ॥

pancapranamanobuddhidasendriyasamanvitam,  
apancikrtabhutottham suksmangam bhogasadhanam II 13 II

The subtle body, which is the instrument of experience is constituted of five Pranas, the ten organs, the mind and intellect, formed from the rudimentary elements (Tanmatras) as they exist before their fivefold division and mutual combination with one another (Pacikarana).

### Verse 14

अनाद्यविद्यानिर्वाच्या कारणोपाधिरुच्यते ।  
उपाधित्रितयादन्यमात्मानमवधारयेत् ॥ १४ ॥

anadyavidyanirvacya karanopadhirucyate,  
upadhitritayadanayamatmanamavadharayet II 14 II

Avidya which is indescribable and Beginningless is the causal body. Know for certain that the Atman is other than these three conditioning bodies (Upadhis).



### Verse 15

पंचकोशादियोगेन तत्तन्मय इव स्थितः ।

शुद्धात्मा नीलवस्त्रादियोगेन स्फटिको यथा ॥ १५ ॥

pancacosadiyogena tattanmaya iva sthitah,

suddhatma nilavastradiyogena sphatiko yatha II 15 II

In its identifications with the five sheaths, the immaculate Atman appears to have borrowed their qualities upon Itself, as in the case of a crystal which appears blue or yellow depending upon the colour of the cloth in its vicinity.

### Verse 16

वपुस्तुषादिभिः कोशैर्युक्तं युक्त्यवघाततः ।

आत्मानमन्तरं शुद्धं विविञ्च्यात्तण्डुलं यथा ॥ १६ ॥

vapustusadibhih kosairyuktam yuktyavaghatatah,

atmanamantaram suddham vivicyattandulam yatha II 16 II

Through discriminative self-analysis and logical thinking one should separate the pure Self within, from the sheaths, as one separates the rice from the husk, bran and so on, that are covering it.

### Verse 17

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते ।

बुद्धावेवावभासेत स्वच्छेषु प्रतिबिम्बवत् ॥ १७ ॥

sada sarvagato'pyatma na sarvatravabhasate,

buddhavevavabhaseta svacchesu pratibimbavat. II 17 II

The Atman does not shine in everything although it is all-pervading. It manifests only in the inner equipment, the intellect (Buddhi), just as the reflection in a clean mirror.

### Verse 18

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणम् ।  
तद्वृत्तिसाक्षिणं विद्यादात्मानं राजवत्सदा ॥ १८ ॥

dehendriyamanobuddhipraktibhyo vilaksanam,  
tadvrttisaksinam vidyadatmanam rajavatsada II 18 II

One should understand that the Atman is always like the king, distinct from the body, senses, mind and intellect, which constitute the matter (Prakrti) and It is the witness of their functions.

### Verse 19

व्यापृतेष्विन्द्रियेष्वात्मा व्यापारीवाविवेकिनाम् ।  
दृश्यतेऽभ्रेषु धावत्सु धावन्निव यथा शशी ॥ १९ ॥

vyaprtesvindriyesvatma vyaparivavivekinam,  
drsyate'bhresu dhavatsu dhavanniva yatha sasi II 19 II

The moon appears to be running when the clouds move in the sky. Likewise, to the non-discriminating person, the Atman appears to be active when it is observed through the functions of the sense organs.

### Verse 20

आत्मचैतन्यमाश्रित्य देहेन्द्रियमनोधियः ।  
स्वक्रियार्थेषु वर्तन्ते सूर्यालोकं यथा जनाः । २० ॥

atmacaitanyamasritya dehendriyamanodhiyah,  
svakriyarthesu vartante suryalokam yatha janah II 20 II

Depending upon the Atman which is of the nature of Consciousness, the body, senses, mind and intellect engage themselves in their respective activities, just as men work depending upon the light of the sun.



### Verse 21

देहेन्द्रियगुणान्कर्माण्यमले सच्चिदात्मनि ।  
अध्यस्यन्त्यविवेकेन गगने नीलतादिवत् ॥ २१ ॥

dehendriyagunankarmanyamale saccidatmani,  
adhyasyantyaavivekena gagane nilatadivat II 21 II

Fools, because they lack in their power of discrimination, superimpose on the Self of the nature of absolute Existence-Knowledge (Sat-chit), all the varied functions of the body and the senses, just as they attribute blue colour and the like to the sky.

### Verse 22

अज्ञानान्मानसोपाधेः कर्तृत्वादीनि चात्मनि ।  
कल्प्यन्तेऽम्बुगते चन्द्रे चलनादि यथाम्भसः । २२ ॥

ajnananmanasopadheh kartrtvadini catmani,  
kalpyante'mbugate candre calanadi yathambhasah II 22 II

Due to ignorance, the trembling that belong to the water are attributed to the reflected moon dancing on it, likewise the agency of actions and so on are delusively understood as the nature of the Self (Atman).

### Verse 23

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।  
सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥ २३ ॥

ragecchasukhaduhkhadi buddhau satyam pravartate,  
susuptau nasti tannase tasmadbuddhestu natmanah II 23 II

Attachment, desire, pleasure, pain and so on are perceived to exist only as long as the intellect or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not the Atman.

### Verse 24

प्रकाशोऽर्कस्य तोयस्य शैत्यमग्नेर्यथोष्णता ।  
स्वभावः सच्चिदानन्दनित्यनिर्मलतात्मनः ॥ २४ ॥

prakaso'rkasya toyasya saityamagneryathosnata,  
Svabhavah saccidanandanityanirmalatatmanah ॥ 24 ॥

Just as luminosity is the nature of the sun, coolness is that of water and heat is that of fire, so too, the nature of the Atman is Eternity, Purity, Existence, Consciousness and Bliss.

### Verse 25

आत्मनः सच्चिदंशश्च बुद्धेर्वृत्तिरिति द्वयम् ।  
संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥ २५ ॥

atmanah saccidamsasca buddhervrttiriti dvayam,  
samyojya cavivekena janamiti pravartate ॥ 25 ॥

By the indiscriminate blending of the two, the Existence-Consciousness aspects of the Self and the thought wave of the intellect, there arises The notion of 'I know'.

### Verse 26

आत्मनो विक्रिया नास्ति बुद्धेर्बोधो न जात्विति ।  
जीवः सर्वमलं ज्ञात्वा ज्ञाता द्रष्टेति मुह्यति ॥ २६ ॥

atmano vikriya nasti buddherbodho na jatviti,  
jivah sarvamalam jnatva jnata drasteti muhyati ॥ 26 ॥

Atman never does anything and the intellect of its own accord has no capacity to experience 'I know'. But the individuality in us due to delusion thinks that it itself is the seer and the knower.

### Verse 27

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत् ।  
नाहं जीवः परात्मेति ज्ञातं चेन्निर्भयो भवेत् ॥ २७ ॥

rajjusarpavadatmanam jivam jnatva bhayam vahet,  
naham jivah paratmeti jnatascennirbhayo bhavet II 27 II

Just as the person who regards a rope as a snake is overcome by fear, so also one considering oneself as the ego (jiva) is overcome by fear. The egocentric individuality in us becomes fearless by realising that it is not A Jiva but the supreme Self.

### Verse 28

आत्मावभासयत्येको बुद्ध्यादीनीन्द्रियाण्यपि ।  
दीपो घटादिवत्स्वात्मा जडैस्तैर्नावभास्यते ॥ २८ ॥

atmavabhasayatyeko buddhyadinindriyanyapi,  
dipo ghatadivatsvatma jadaistairnavabhasyate II 28 II

Just as a lamp illumines a jar in a pot, so also the Atman illumines the mind, the sense organs and so on. These material objects cannot illumine themselves by themselves because they are inert.

### Verse 29

स्वबोधे नान्यबोधेच्छा बोधरूपतयात्मनः ।  
न दीपस्यान्यदीपेच्छा यथा स्वात्मप्रकाशने ॥ २९ ॥

svabodhe nanyabodheccha bodharupatayatmanah,  
na dipasyanyadipeccha yatha svatmaprakasane II 29 II

A lighted lamp does not need another lamp to illumine its light . So too, Atman which is knowledge itself, needs no other knowledge to know itself.

### Verse 30

निषिध्य निखिलोपाधीन्नेति नेतीति वाक्यतः ।  
विद्यादैक्यं महावाक्यैर्जीवात्मपरमात्मनोः ॥ ३० ॥

nisidhya nikhilopadhinneti netiti vakyatah,  
vidyadaikyam mahavakyairjivatmaparamatmanoh || 30 ||

By the process of negation of the conditionings (Upadhis) as per scriptural statement ' it is not this, it is not this', the oneness of the individual soul and the supreme Soul as indicated by the great Mahavakyas has to be realised.

### Verse 31

आविद्यकं शरीरादि दृश्यं बुद्बुदवत्क्षरम् ।  
एतद्विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥ ३१ ॥

avidyakam sariradi drsyam budbudavatsaram,  
etadvilaksanam vidyadaham brahmeti nirmalam || 31 ||

The body and so on, upto the causal body (ignorance) are objects perceived and thus they are perishable as bubbles. Realise through discrimination that I am ever the pure Brahman entirely different from all these.

### Verse 32

देहान्यत्वान्न मे जन्मजराकाश्यल्यादयः ।  
शब्दादिविषयैः सङ्गो निरिन्द्रियतया न च ॥ ३२ ॥

dehanyatvanna me janmajarakarsyalayadayah,  
sabdadivisayaih sango nirindriyataya na ca || 32 ||

I am other than the body, and so I am free from the changes such as birth, wrinkling, senility, death and so on. I have nothing to do with the sense objects such as sound and taste, for I am without the sense organs.

### Verse 33

अमनस्त्वान्न मे दुःखरागद्वेषभयादयः ।

अप्राणो ह्यमनाः शुभ्र इत्यादि श्रुतिशासनात् ॥ ३३ ॥

amanastvanna me duhkharagadvesabhayadayah,

aprano hyamanah subhra ityadisrutisanat II 33 II

I am other than the mind and hence, I am free from sorrow, attachment, malice and fear, for 'the Self is without Prana and without mind, pure and so on' is the commandment of the great scripture, the Upanishads.

### Verse 34

निर्गुणो निष्क्रियो नित्यो निर्विकल्पो निरंजनः ।

निर्विकारो निराकारो नित्यमुक्तोऽस्मि निर्मलः ॥ ३४ ॥

nirguno niskriyo nityo nirvikalpo niranjanah,

nirvikaro nirakaro nityamukto'smi nirmalah II 34 II

I am Attributeless, Actionless, eternal, formless, without any desire, thought or modification, ever liberated and ever pure.

### Verse 35

अहमाकाशवत्सर्वं बहिरन्तर्गतोऽच्युतः ।

सदा सर्वसमः सिद्धो निःसङ्गो निर्मलोऽचलः ॥ ३५ ॥

ahamakasavatsarvam bahirantargato'cyutah,

sada sarvasamah suddho nihsango nirmalo'calah II 35 II

Like the space I fill all things within and without. Changeless and the same in all, at all times, I am pure, unattached, stainless and motionless.

### Verse 36

नित्यशुद्धविमुक्तैकमखण्डानन्दमद्वयम् ।  
सत्यं ज्ञानमनन्तं यत्परं ब्रह्माहमेव तत् ॥ ३६ ॥

nityasuddhvimuktaikamakhandanandamadvayam,  
satyam jnanamanantam yatparam brahmahameva tat II 36 II

I am verily that supreme Brahman which is eternal, pure, ever liberated, one, indivisible, blissful, non-dual Truth and of the nature of Existence-Knowledge-Infinite.

### Verse 37

एवं निरन्तराभ्यस्ता ब्रह्मैवास्मीति वासना ।  
हरत्यविद्याविक्षेपान् रोगानिव रसायनम् ॥ ३७ ॥

evam nirantarabhyasta brahmaivasmiti vasana,  
haratyavidyaviksepanroganiva rasayanam II 37 II

The impression 'I am Brahman' thus created by constant practice destroys ignorance and the agitations caused by it, just as medicine or Rasayana destroys diseases.

### Verse 38

विविक्तदेश आसीनो विरागो विजितेन्द्रियः ।  
भावयेदेकमात्मानं तमनन्तमनन्यधीः ॥ ३८ ॥

viviktadese asino virago vijitendriyah,  
bhavayedekamatmanam tamanantamananyadhih II 38 II

Sitting in a solitary place, freeing the mind from desires and controlling the senses, meditate upon the Atman which is One without a second, with unswerving attention.



### Verse 39

आत्मन्येवाखिलं दृश्यं प्रविलाप्य धिया सुधीः ।  
भावयेदेकमात्मानं निर्मलाकाशवत्सदा ॥ ३९ ॥

atmanyevakhilam drsyam pravilapya dhiya sudhih,  
bhavayedekamatmanam nirmalakasavatsada II 39 II

The wise one should intelligently merge the entire world of the objects in the Atman alone and constantly think of the Self as being ever uncontaminated like space.

### Verse 40

रूपवर्णादिकं सर्वं विहाय परमार्थवित् ।  
परिपूर्णचिदानन्दस्वरूपेणावतिष्ठते ॥ ४० ॥

rupavarnadikam sarvam vihaya paramarthavit,  
paripurnacidanandasvarupenavatisthate II 40 II

He who has realised the Supreme, discards all his identifications with the objects of names and forms. Thereafter he dwells as an embodiment of the infinite Consciousness and Bliss. He becomes the Self.

### Verse 41

ज्ञातृज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।  
चिदानन्दैकरूपत्वाद्दीप्यते स्वयमेव तत् ॥ ४१ ॥

jnatrjnanajneyabhedah pare natmani vidyate,  
cidanandaikarupatvaddipyate svayameva hi II 41 II

There are no distinctions such as, 'knower', 'knowledge' and 'the object of knowledge' in the supreme Self. Since it is of the nature of homogenous Consciousness and Bliss, the Self has no such distinctions within Itself. It shines by Itself.

### Verse 42

एवमात्मारणौ ध्यानमथने सततं कृते ।  
उदितावगतिर्ज्वाला सर्वाज्ञानेन्धनं दहेत् ॥ ४२ ॥

evamatmaranau dhyanamathane satatam krte,  
uditavagatirjvala sarvajnanendhanam dahet II 42 II

Thus, when the lower and higher aspects of the Self are churned together, the fire of knowledge which is generated shall burn down all the fuel of ignorance.

### Verse 43

अरुणेनेव बोधेन पूर्वं सन्तमसे हृते ।  
तत आविर्भवेदात्मा स्वयमेवांशुमानिव ॥ ४३ ॥

aruneneva bodhena purvam santamase hrte,  
tata avirbhavedatma svayamevamsumaniva II 43 II

Just as the sun rises soon after lord of the early dawn (Aruna) has dispelled the thick darkness that existed before, so too, the Self manifests on Its own accord, once the right knowledge has dispelled ignorance.

### Verse 44

आत्मा तु सततं प्राप्तोऽप्यप्राप्तवदविद्यया ।  
तन्नाशे प्राप्तवद्भाति स्वकण्ठाभरणं यथा ॥ ४४ ॥

atma tu satatam prapto'pyapraftavadavidyaya,  
tannase praptavadbhati svakanthabharanam yatha II 44 II

Atman is an ever existing Reality. Yet, because of ignorance It is not realised. Therefore, as soon as the ignorance is dispelled, the Atman is realised. It is like the missing ornament of one's neck.

### Verse 45

स्थाणौ पुरुषवद्भ्रान्त्या कृता ब्रह्मणि जीवता । जीवस्य तात्त्विके रूपे तस्मिन्दृष्टे निवर्तते ॥ ४५ ॥	sthanau purusavadbhrantya krta brahmani jivata, jivasya tattvike rupe tasmindrste nivartate II 45 II
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Just as a post appears to be a ghost, Brahman appears to be a Jiva because of ignorance. The egocentric individuality is destroyed when the real nature of the Jiva is realised as the Self.

### Verse 46

तत्त्वस्वरूपानुभवादुत्पन्नं ज्ञानमंजसा । अहं ममेति चाज्ञानं बाधते दिग्भ्रमादिवत् ॥ ४६ ॥	tattvasvarupanubhavadutpannam jnanamanjasa, aham mameti cajnanam badhate digbhamadivat II 46 II
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Just as right information removes the wrong notion about the directions, so too, the knowledge that is gained as a result of the experience of the Truth, destroys the ignorance that is characterised by the notions of 'I-ness' and 'my-ness'.

### Verse 47

सम्यग्विज्ञानवान् योगी स्वात्मन्येवाखिलं जगत् । एकं च सर्वमात्मानमीक्षते ज्ञानचक्षुषा ॥ ४७ ॥	samyagvijnanavanyogi svatmanyevakhilam jagat, ekam ca sarvamatmanamiksate jnanacaksusa II 47 II
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The perfect yogi of Realisation and Enlightenment sees, through his 'eye of wisdom' (Jnana Chakshu), the entire universe in his own Self and regards everything else as his own Self and nothing else.

### Verse 48

आत्मैवेदं जगत्सर्वमात्मनोऽन्यन्न विद्यते ।  
मृदो यद्वद्वटादीनि स्वात्मानं सर्वमीक्षते ॥ ४८ ॥

atmaivedam jagatsarvamatmano'nyanna vidyate,  
mrdo yadvadghatadini svatmanam sarvamiksate II 48 II

The tangible universe is verily the Atman itself. Nothing whatsoever other than the Atman exists. Just as pots and jars are verily made of clay and cannot be said to be anything but clay, so too, for the enlightened person, all that is perceived is the Self.

### Verse 49

जीवन्मुक्तस्तु तद्विद्वान्पूर्वोपाधिगुणान्स्त्यजेत् ।  
सच्चिदानन्दरूपत्वात् भवेद्भ्रमरकीटवत् ॥ ४९ ॥

jivanmuktastu tadvidvanpurvopadhighunamstyajet,  
sa saccidanandarupatvat bhavet bhramarakitavat II 49 II

A liberated Soul, endowed with Self-knowledge, gives up the traits of his previously explained equipments (upadhis) , and because of his Sat-Cit-Ananda nature, he verily becomes Brahman, as the worm transforming into the wasp.

### Verse 50

तीर्त्वा मोहार्णवं हत्वा रागद्वेषादिराक्षसान् ।  
योगी शान्तिसमायुक्त आत्मारामो विराजते ॥ ५० ॥

tirtva moharnavam hatva ragadvesadiraksasan,  
yogi santisamayuktah atmaramo virajate II 50 II

After crossing the ocean of delusion and killing the monsters of likes and dislikes, the yogi who is united with peace becomes Atmarama , that is, he comes to revel in himself.

### Verse 51

बाह्यानित्यसुखासक्तिं हित्वात्मसुखनिर्वृतः ।  
घटस्थदीपवत्स्वस्थं स्वान्तरेव प्रकाशते ॥ ५१ ॥

bahyanityasukhasaktim hitvatmasukhanirvrtah,  
ghatasthadipavatsvasthah svantareva prakasate II 51 II

The Self-abiding Jivanmukta, relinquishing all his attachments to the fleeting joys of the world and satisfied with the bliss derived from the Atman, shines inwardly like a lamp placed inside a jar.

### Verse 52

उपाधिस्थोऽपि तद्धर्मैरलिप्तो व्योमवन्मुनिः ।  
सर्वविन्मूढवत्तिष्ठेदसक्तो वायुवच्चरेत् ॥ ५२ ॥

upadhistho'pi taddharmairalipto vyomavanmunih,  
sarvavinmudhavattisthedasakto vayuvaccaret II 52 II

Though he lives in the conditionings, just as the space, the contemplative one may remain like a fool, ever unconcerned with anything or he may move about like the wind, totally unattached.

### Verse 53

उपाधिविलयाद्विष्णौ निर्विशेषं विशेन्मुनिः ।  
जले जलं वियद्व्योम्नि तेजस्तेजसि वा यथा ॥ ५३ ॥

upadhivilayadvisnau nirvisesam visenmunih,  
jale jalam viyadvyomni tejastejasi va yatha II 53 II

Upon the dissolution of the upadhis, the contemplative one is totally absorbed in 'Vishnu', the all-pervading Attributeless Spirit, like water into water, space into space or light into light.

### Verse 54

यल्लाभान्नापरो लाभो यत्सुखान्नापरं सुखम् ।  
यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यवधारयेत् ॥ ५४ ॥

yallabhannaparo labho yatsukhannaparam sukham,  
yajjnanannaparam jnanam tadbrahmetyavadharayet II 54 II

Realise that to be Brahman, the attainment of which leaves nothing more to be attained, the blessedness of which leaves no other blessing to be desired and the knowledge of which leaves nothing more to be known.

### Verse 55

यदृष्ट्वा नापरं दृश्यं यद्भूत्वा न पुनर्भवः ।  
यज्ज्ञात्वा नापरं ज्ञेयं तद्ब्रह्मेत्यवधारयेत् ॥ ५५ ॥

yaddrstva naparam drsyam yadbhutva na punarbhavah,  
yajjnatva naparam jneyam tadbrahmetyavadharayet II 55 II

Realise that to be Brahman, having seen which nothing more remains to be seen, having become which, one is not born again in this world, and having known which, nothing remains to be known.

### Verse 56

तिर्यगूर्ध्वमधः पूर्णं सच्चिदानन्दमद्वयम् ।  
अनन्तं नित्यमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥ ५६ ॥

tiryagurdhvamadhah purnam saccidanandamadvayam,  
anantam nityamekam yattadbrahmetyavadharayet II 56 II

The one, eternal, non-dual, infinite which pervades all the quarters, above, below and all that which exists in between, which is of the nature of Existence-Consciousness-Bliss - realise that to be Brahman.



### Verse 57

अतद्व्यावृत्तिरूपेण वेदान्तैर्लक्ष्यतेऽद्वयम् ।  
अखण्डानन्दमेकं यत्तदब्रह्मेत्यवधारयेत् ॥ ५७ ॥

atadvyavrttirupena vedantairlaksyate'dvayam,  
akhandanandamekam yattadbrahmetyavadharayet II 57 II

Realise that to be Brahman which is non-dual, indivisible one and blissful, and which is indicated in Vedanta as the immutable Substratum, realised after the negation of all tangible objects.

### Verse 58

अखण्डानन्दरूपस्य तस्यानन्दलवाश्रिताः ।  
ब्रह्माद्यास्तारतम्येन भवन्त्यानन्दिनोऽखिलाः ॥ ५८ ॥

akhandanandarupasya tasyanandalavasritah,  
brahmadyastaratamyena bhavantyanandino'khilah II 58 II

Deities like Brahma and others taste only a particle of the unlimited bliss of Brahman and proportionately enjoy their share of that particle.

### Verse 59

तद्युक्तमखिलं वस्तु व्यवहारस्तदन्वितः ।  
तस्मात्सर्वगतं ब्रह्म क्षीरे सर्पिरिवाखिले ॥ ५९ ॥

tadyuktamakhilam vastu vyavaharastadanvitah,  
tasmatsarvagatam brahma ksire sarpirivakhile II 59 II

All objects are pervaded by Brahman. Also, all actions are possible because of Brahman alone. Therefore Brahman permeates everything as butter permeates milk.

### Verse 60

अनण्वस्थूलमह्रस्वमदीर्घमजमव्ययम् ।  
अरूपगुणवर्णारव्यं तद्वह्मेत्यवधारयेत् ॥ ६० ॥

ananvasthulamahrsvamadirghamajamavyayam,  
arupagunavarnakhyam tadbrahmetyavadharayet II 60 II

Realise that to be Brahman which is neither subtle nor gross, neither short nor long, without birth or change, without form, attributes, colour and name.

### Verse 61

यद्भासा भास्यतेऽर्कादि भास्यैर्यत्तु न भास्यते ।  
येन सर्वमिदं भाति तद्वह्मेत्यवधारयेत् ॥ ६१ ॥

yadbhasa bhasyate'rkadi bhasyairyattu na bhasyate,  
yena sarvamidam bhati tadbrahmetyavadharayet II 61 II

That by the light of which, the luminous orbs like the sun and the moon are illumined, but that which is not illumined by their light – realise that to be Brahman.

### Verse 62

स्वयमन्तर्बहिर्व्याप्य भासयन्नखिलं जगत् ।  
ब्रह्म प्रकाशते वह्निप्रतप्तायसपिण्डवत् ॥ ६२ ॥

svayamantarbahirvyapya bhasayannakhilam jagat,  
brahma prakasate vahniprataptayasapindavat II 62 II

Pervading the entire Universe within and without , the supreme Brahman shines by Itself like the fire that permeates a red-hot iron ball and glows by itself.

### Verse 63

जगद्विलक्षणं ब्रह्म ब्रह्मणोऽन्यन्न किंचन ।  
ब्रह्मान्यद्भाति चेन्मिथ्या यथा मरुमरीचिका ॥ ६३ ॥

jagadvilaksanam brahma brahmano'nyanna kincana,  
brahmanyadbhati cenmithya yatha marumaricika II 63 II

Brahman is other than the Universe. There exists nothing whatsoever that is not Brahman. If any object other than Brahman appears to exist, it is unreal like the mirage.

### Verse 64

दृश्यते श्रूयते यद्यद्वह्मणोऽन्यन्न तद्भवेत् ।  
तत्त्वज्ञानाच्च तद्वह्म सच्चिदानन्दमद्वयम् ॥ ६४ ॥

drsate sruate yadyadbrahmano'nyanna tadbhavet,  
tattvajnanacca tadbrahma saccidanandamadvayam II 64 II

All that is perceived or heard is Brahman and nothing else. Gaining the knowledge of the Reality one sees the universe as the non-dual Brahman, Existence-Consciousness –Bliss Absolute.

### Verse 65

सर्वगं सच्चिदात्मानं ज्ञानचक्षुर्निरीक्षते ।  
अज्ञानचक्षुर्नेक्षेत भास्वन्तं भानुमन्धवत् ॥ ६५ ॥

Sarvagam saccidatmanam jnanacakurniriksate,  
ajnanacakurnekseta bhasvantam bhanumandhavat II 65 II

Though Atman is of the nature of pure Consciousness and ever present everywhere, yet It can only be perceived by eye of wisdom, just as the blind do not see the resplendent sun, so too, one whose vision is obscured by ignorance does not see the self.

### Verse 66

श्रवणादिभिरुद्दीप्तज्ञानाग्निपरितापितः ।

जीवः सर्वमलान्मुक्तः स्वर्णवद्योतते स्वयम् ॥ ६६ ॥

sravanadibhiruddipta jnanagniparitapitah,

jivah sarvamalanmuktah svarnavaddyotate svayam II 66 II

The Jiva, on being heated in the fire of knowledge kindled by listening to the scriptures and so on, becomes free from impurities and shines by itself like gold.

### Verse 67

हृदाकाशोदितो ह्यात्मा बोधभानुस्तमोऽपहृत् ।

सर्वव्यापी सर्वधारी भाति भासयतेऽखिलम् ॥ ६७ ॥

hrdakasodito hyatma bodhabhanustamopahrt,

sarvavyapi sarvadhari bhati bhasayate'khilam II 67 II

The Atman, the sun of Knowledge that rises in the heart, destroys the darkness of ignorance, pervades and sustains all, shines by Itself and also makes everything shine.

### Verse 68

दिग्देशकालाद्यनपेक्ष्य सर्वगं शीतादिहृन्नित्यसुखं निरंजनम् ।

यः स्वात्मतीर्थं भजते विनिष्क्रियः स सर्ववित्सर्वगतोऽमृतो भवेत् ॥ ६८ ॥

digdesakaladyanapeksya sarvagam sitadihrnnityasukham niranjanam,

yassvatmatirtham bhajate viniskriyah sa sarvavitsarvagato'mrto bhavet II 68 II

One who renounces all activities, who is free of all the limitations of time, space and direction, who worships his own Atman- which is present everywhere, which is the destroyer of heat and cold, which is stainless and eternal Bliss –becomes all knowing and all – pervading and thereafter, attains immortality.